

## THE PATHWAYS OF LIFE

A Great and Telling Sermon by  
Mr. Yatman.

ASSOCIATION HALL CROWDED.

The Evangelist Points Out the Way.  
The Difference Between the Roads.  
Nearly Two Hundred Converted to  
God—Successful Course to Pursue.

Association Hall was more than crowded Tuesday—it was jammed—to hear Mr. Yatman deliver his last sermon of the series, entitled "The Pathways of Life." The illustrations were not just what a good many people expected; they wanted a lot of magic lantern slides, with pictures of Honolulu representing Paradise and Chicago representing the other place on them, but they were not there. Instead, there was an immense chart, on which lines were drawn representing the straight and narrow path to heaven, and the broad roadway to hell. At the end of each road was a large letter D representing the door to eternity, and beyond were Jesus, heaven and glory; below were Satan, hell and groans. From this Mr. Yatman preached his sermon, taking his text from Joshua xxiv: 15. "Choose ye tonight whom ye will serve."

Before beginning his discourse, Mr. Yatman announced that on Thursday next D. W. Corbett and A. B. Wood would begin a Bible class for young men in the Y. M. C. A., and invited every man who was present to attend. He also requested that all converts to God through these Y. M. C. A. meetings to be sure by the scriptures that they had learned that God is love. There has sprung up a knowledge in some quarters that God is not love. "I am not sure," said Mr. Yatman, "but I have tried to make it plain, I have tried to make this known. I want you to know that you cannot make believe to be a Christian; you cannot try to be a Christian any more than you can try to be a wife, but you can try to be a good wife and a good Christian."

Mr. Yatman then related an instance of the meeting of a young girl and her lover at Ocean Grove, and described them walking, instead of riding from the railway station to the hotel, and the happiness their faces showed was in their hearts. "The good Lord wants to walk with you, my beloved," said the speaker, "just as they walked, and I can see now the happiness that will beam on your countenances if you will only let Him do it."

Mr. Yatman spoke of the beautiful flowers as the work of the Almighty, and selecting one from a number that were in a vase on the piano said: "Years in your life pass by and you are asked to give yourself to God. You say 'No, not yet' and those years are trampled under foot the same as I pick these petals and cast them on the floor. Again you are asked and you say 'not yet' and more years of your life have gone with no thought of God until finally naught remains but the stem, and you are willing to give that to God. Why not come tonight and give Him some of the blossoms. Which shall it be? Don't fling the flag end of a mispent life to your Creator. He will help you but go to Him before Death comes to close your eyes forever." Miss Grace Richards was asked to sing and she rendered in excellent voice the hymn beginning "In the house of the Lord the soul shall dwell." Mr. Yatman began his sermon by indicating the letters B and A on the chart. "The first letter stands for birth," said the evangelist, "the second account of ability and between these two periods represent the children who have gone to Heaven, none have gone to hell no matter whether they be the infants of the heathens or the Christians the cries of babies are never heard in hell. 'A' stands for more than accountability—it stands for age of the gospel. Take your places at A and look from that hour in your lives down to where you stand today; look to the chart, at Eternity, without beginning and without end. Look below at the gulf which surrounds hell. The Bible tells you that the gulf is fixed, and they who are below can never pass above. They never sing there; heaven has all the singers. We are approaching death, and Jesus tells you there is a broad and narrow way; death is the doorway to Eternity. Each road has its doorway, but there is as much difference between the two roads as there is between up and down. In the one there is light and happiness; in the other there is gloom and despair."

The speaker then spoke of the death of the infidel, who, upon reaching the door leading to eternity that all was dark, cried, "Light, light," but there was none. Then, by way of comparison, he told of the death scene of a friend who had lived a Christian life. "From tonight," continued Mr. Yatman, "you go up or down the pathways of life. Which path shall be yours? Jesus stands at the cross-roads to receive you if you will go to Him. Won't you go? He loves you to go to Him. You've entered the homes of drunks, you've seen the misery depicted upon the faces of the wife and the children. That, my beloved, is a fragment of hell. You've been in homes where happiness was ever apparent—it is a fragment of heaven. Some people will tell you that the broad road leads to heaven, but it is a lie; you can't go that road and get to heaven. Suppose a man was to come here and place a sign a thousand feet long and a hundred feet high down on the beach and point on it, 'Atlantic Ocean.' Does he mean it? Why, a smarter man would come along and prove to you by a map in the geography that it is not so. It is the difference in the character of the men, between the two pathways of

life. Let me tell you that below the broad road there are hovels and desolation; along the narrow road there is wickedness, but it is in broad cloth and splendor; but, my beloved, let me tell you that a wicked man dressed in broad cloth cannot enter the kingdom of heaven any quicker than one dressed in rags—it's the heart that tells."

On the platform in the hall were seated the venerable Hiram Bingham, Revs. Soares, Peck, Gulick, Dr. J. M. Whitney and others. Mr. Yatman looked around him and said: "I am going to tell you something which these preachers may not like, but I want to tell you just the same. If you are going to take the broad road, get out of it all there is in it, all that may be had, for when you get to D there will be no more getting; its all behind you—nothing ahead when you come to the doorway of eternity on that road. People with hidden sins take the broad road—wicked people take that road. The narrow path is not so narrow when you get into it; it will hold a world of people if they will go. There's the path—the path the saints take. I look at the chart every night before I go to sleep and I wonder how near I am to the gate. That road may be seemingly dark to some of you, but there is plenty of light ahead. I want to say to those who have been converted at these meetings and who have selected the narrow pathway to life, that you will find lots of people who will try and pull you down and off the road, but they can't harm you if you have a determination to win, remember that you can be laughed into hell but you can't be laughed out of it. Let me advise you to keep in the middle of the road and then they can't get you out of it, you may feel faint and sick, the young converts get that way sometime, but keep on and you will get stronger. On Thursday I will leave for New Zealand. Some days during my journey I may not feel well and it won't make any difference whether we travel three hundred miles a day or a hundred, I shall go just as far as the eagle can, perhaps, never gets ill, and if we keep on going ahead we will get to Auckland sometime."

"Thursday I leave you, and now listen to my last words. Take the narrow path, which leads to heaven, for you cannot take the broad one without tramping through the blood of Christ, and when you reach eternity through the gate at the end of the broad road you can only think, think that you might have been above had you taken the narrow path."

At the close of the sermon Mr. Yatman invited all of those who had been converted at the previous meetings, as well as those who had at this sermon selected the path by which they would journey through life, to step to the platform and go up into a room in the hall. It was estimated that upward of two hundred young, middle-aged and old responded to the call. Among them were persons who have been regular attendants at churches here for years.

## BEET SUGAR AT STOCKTON.

Claus Spreckels Looks at Lands and Says He Will Build a Factory.

STOCKTON, Nov. 8.—That Claus Spreckels has plans which will insure to the benefit of Stockton, was made evident by his actions while in the city today. Ostensibly he came in connection with the building of the Valley road, but the principal portion of his time today was spent in looking over the country to the west of the city, with a view to purchasing some of it for the cultivation of the sugar beet.

The title of "The Sugar King" as given to Mr. Spreckels is not to be lost in the title which comes to him as the President of the Valley Railroad, and it is the intention of the "Sugar King" to build other beet-sugar factories in California, one of which will be located in Stockton. This afternoon while other visitors made a trip to the front to watch the workmen at their track laying, Mr. Spreckels took a drive of thirty-five miles about the country west of the city, visiting portions of Roberts and Union islands, where the rich, fertile lands have been reclaimed, and where there are other acres, just as rich to be reclaimed. The companion of Mr. Spreckels on the trip was Thomas Magee, who is acknowledged to be one of the best judges of lands in the State, and whose articles on the uses to which lands in California may be put, have received wide publication.

When asked regarding his hard drive, which he acknowledged was not one of pleasure, Mr. Spreckels said: "We have been looking at land that is suitable for the cultivation of the sugar beet. I shall, some time soon, build other factories for the manufacture of beet sugar in California, and all things considered I think that Stockton is favorably located for the establishment of one of them here."

"The reclaimed lands at which we were looking today are capable of raising beets with a large percentage of sugar in them. In fact, there is little trouble in raising them in California. In and about Stockton there is so much land of the reclaimed character and so much more that can be reclaimed that I consider the city an advantageous position for such a factory. Besides that there is the idea of making business for the new road."

"Where will the factory be located?" "Here."

"But whereabouts in Stockton?" "Oh, that is something for future consideration. I have not fully matured the plans, but may have something of interest to say on the occasion of my next visit."

## Will Investigate Methods.

The Government has concluded to have the methods of the persons engaged in securing Chinese laborers in China investigated, owing to the reports circulated by the last batch of laborers that they were misled into coming here. It is the intention of Minister Cooper to ascertain, possibly through disinterested persons just what course the agents in China pursue in order to secure consent of persons to come here and sign contracts.

## WOMEN'S TEMPERANCE UNION.

Election of Officers Yesterday.  
Addresses by Visitors.

The annual meeting of the W. C. T. U. was held in the parlors of Central Union Church Tuesday afternoon. Over thirty ladies were present and a most enthusiastic meeting resulted.

The following officers were chosen to serve during the ensuing year: Mrs. J. M. Whitney, president; Mrs. T. D. Garvin, Mrs. H. W. Peck and Mrs. P. C. Jones, vice-presidents; Mrs. R. J. Green, recording secretary; Mrs. E. Jordan, corresponding secretary and Mrs. L. B. Coan, treasurer.

Mrs. Rosecrans of Oberlin, Ohio, who came to the islands recently for the purpose of entering into mission work among the Chinese, gave a short interesting talk on temperance.

Reports were read as follows: Miss Chamberlain on Temperance Literature and Woman's Exchange; Miss Nellie Judd on the Loyal Legion; Mrs. Jordan on the Y. W. C. T. U.; Miss Mary Green on the Hawaiians and Mrs. R. J. Green on the work of the W. C. T. U. during the past year.

In Miss Mary Green's paper on work among the Hawaiians were some valuable points of information. Miss Green says in part: "In February of the present year I left for Hawaii, remaining there nine weeks and visiting from house to house among the Hawaiians. I found a great many men and women who had kept inviolate the pledge they had taken several years before. At Haile church I addressed a full house. Union meetings are held each month, and are always looked forward to with glad anticipation by the various nationalities of Hilo and vicinity. Work was done at Hilo jail. I learned through the natives of Hilo that there is much drinking and carousing at a retired place near the sea shore. Much illicit selling goes on not only in Hilo but elsewhere on Hawaii. Patiently, a band of ladies, foreign and Hawaiian, are at work in Hilo Monthly meetings are held for prayer and consultation on the methods of work."

"I found the Kula district in Maui influenced by the curse of alcohol and kahunaism."

"Cholera in Hawaii nei marks a new feature in our country's history. It is a noticeable fact that not a member of our native churches in Honolulu has been a victim of the dread destroyer."

"The Reform School boys of Palama I meet weekly for instructions in temperance."

"The 'Hui Manawalea' is a benevolent sewing society, consisting of Hawaiian and foreign ladies who meet each Friday. It is our aim to aid those rendered unfortunate through the curse of the saloon."

## COURT NEWS.

Witnesses in the foreclosure case of Bishop & Co. vs. Trustee of Estate of Walter Murray Gibson, deceased, gave testimony before James Thompson, clerk by stipulation, on Monday, and Judge Whiting appointed P. C. Jones receiver pending a hearing of the case on the 25th instant. Unless the parties at interest shall raise sufficient money to satisfy the creditors a sale will probably be ordered.

In the matter of Estate of Podymnors, Judge Whiting has granted permission to K. Podymn, guardian, to sell certain real estate.

Patrick McInerney and M. R. Colburn were yesterday discharged from bankruptcy.

J. Doherty, engineer on one of the Inter-Island steamers, was on trial before Judge Magoon yesterday for having opium in possession. The jury, after deliberating about an hour, brought in a verdict of acquittal. Paul de Vergne prosecuted the case, and Paul Neumann defended.

Kuen Chan plead guilty to the charge of conspiracy and the sentence of the District Court was confirmed. He will pay a fine of \$5 and serve six months at hard labor.

The suit of A. M. Beattie vs. James F. Morgan, on trial before Judge Whiting, and a verdict rendered in favor of defendant.

A nolle prosequi was entered by the prosecution in the case of Republic of Hawaii vs. Miguel Luiz, charged with assault and battery.

The wife of Mr. Leonard Wells, of East Brimfield, Mass., had been suffering from neuralgia for two days, not being able to sleep or hardly keep still, when Mr. Holden, the merchant there, sent her a bottle of Chamberlain's Pain Balm, and asked that she give it a thorough trial. On meeting Mr. Wells the next day he was told that she was all right, the pain had left her within two hours, and that the bottle of Pain Balm was worth \$5.00 if it could not be had for less. For sale at 50 cents per bottle by all dealers. BESSON, SMITH & Co., agents for H. I.

## A THANKSGIVING DINNER.

Typical of Everything Grown in all the Lavish Summer.

Mrs. Burton Kingsland, writing in Table Talk, says: In the year of grace, 1894, a Thanksgiving dinner was given by a descendant of the Puritan pilgrims to twenty-four of her kinsfolk, which was significant of its almost boundless resources.

"A typical Thanksgiving dinner represents everything that has grown in all the lavish summer, fit to make glad the heart of man," says Beecher, and the hostess was mindful of his words.

In the center of the table was a large silver tray, piled high with apples, pears, grapes, oranges, bananas, "lady apples," nuts encased in their green sheaths, and the whole artistically decorated with vine leaves. At either end was a sheaf of wheat two feet high, in the center of which bloomed American beauty roses—life's luxuries based on its necessities—and at the four corners horns of plenty made of very fine straw, out of which tumbled hot-house grapes and fine California fruit. At each place there was a tiny box of red, white and blue satin, containing, besides the bon-bons, five grains of corn, in memory of the starvation times of New England.

The menu was a fin de siècle adaptation of the traditional fare—Blue Point Oysters, Gumbo Soup, Boiled Cod, Eggs Sauce, Terrapin, Boiled Turkey, Oyster Sauce, Roast Turkey, Stuffed with Chestnuts; Cranberry Sauce, Sweet Potato Croquettes, Celery, Boston Baked Beans, Corn Fritters, a Haunch of Venison, with Currant Jelly (a souvenir in honor of Massachusetts), and Canvassack Ducks, with Celery Mayonnaise.

The large pumpkin pie was wreathed with golden chrysanthemums, and, with the turkeys, shared the chief distinction of the feast. Huckleberry pies, Indian pudding and ice cream, in the form of a large American eagle, were followed by fruit, nut candies, and tea in lieu of coffee—their ancestors having vindicated the right to drink it. Besides the new cider, only California wines and the native mineral waters were served.



M. L. Cheuvront  
Leonard, Mo.

## In Agony

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Hood's Sarsaparilla Cures a Perfect Cure.

"C. I. Hood & Co., Lowell, Mass.": "Hood's Sarsaparilla is an excellent medicine. I had eczema in my left leg for fifteen years. Part of the time my leg was so much swollen, and about every week, corruption would gather under the skin and the scabs would slough off."

The itching and burning sensation made me suffer indescribable agonies. I spent a great deal of money for different remedies but did not get relief. About a year ago, leading physicians advised me to take Hood's Sarsaparilla. I did so and have taken five bottles."

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that. Now the sores, scabs and pain have vanished and I am enjoying perfect health. I think Hood's Sarsaparilla is second to none and gladly recommend it to all suffering humanity."

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Dr. J. Collis Browne's Chlorodyne. Vice-Chancellor SIR W. PAGE WOOD stated publicly in court that Dr. J. COLLIS BROWNE was undoubtedly the INVENTOR OF CHLORODYNE, that the whole story of the defendant Freeman was deliberately untrue, and he regretted to say it had been sworn to. See The Times, July 13, 1864.

Dr. J. Collis Browne's Chlorodyne is a liquid medicine which assuages PAIN of EVERY KIND, affords a calm, refreshing sleep WITHOUT HEADACHE, and INVIGORATES the nervous system when exhausted. Is the Great Specific for Cholera, Dysentery, Diarrhoea.

The General Board of Health, London, report that it ACTS as a CHARM, one dose generally sufficient.

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Important Caution.—The Immense Sale of this Remedy has given rise to many Unscrupulous Imitations.

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Colds, Coughs,  
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It will relieve the most distressing cough, soothe the inflamed membrane, loosen the phlegm, and induce refreshing sleep. For the cure of Croup, Whooping Cough, Sore Throat, and all the pulmonary troubles to which the young are so liable, there is no other remedy so effective as

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better than yourself? Why advise friends to take something for their coughs when you neglect yours? There's no positive cure for consumption in advanced stages. Nip the cough with a dose of

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